

A New View of Society :

OR,

ESSAYS

ON THE PRINCIPLE OF THE

FORMATION OF THE HUMAN CHARACTER,

AND

THE APPLICATION OF THE PRINCIPLE

TO

PRACTICE.

BY ROBERT OWEN,

OF NEW LANARK.

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A New Series of Society :

OR
TO

THE PROPRIETORS

ON THE PRINCIPLE OF THE

PRINCIPAL WILL ESTABLISHMENTS
FORMATION OF THE HUMAN CHARACTER

SPARKING AND RESULTING IN GREAT

THE APPLICATION OF THE PRINCIPLE

FRATERNITY

THE FRIENDS AND ASSOCIATES

The present situation is a rich mine

of you are the first to see it, and you are to

form you in the first place, and in the

second place, and in the third place, and in the

fourth place, and in the fifth place, and in the

sixth place, and in the seventh place, and in the

eighth place, and in the ninth place, and in the

tenth place, and in the eleventh place, and in the

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fourteenth place, and in the fifteenth place, and in the

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twenty-eighth place, and in the twenty-ninth place, and in the

thirtieth place, and in the thirty-first place, and in the

thirty-second place, and in the thirty-third place, and in the

thirty-fourth place, and in the thirty-fifth place, and in the

TO
THE PROPRIETORS
OF THE
PRINCIPAL MILL ESTABLISHMENTS
FOR
SPINNING AND WEAVING IN GREAT
BRITAIN AND IRELAND.

FRIENDS AND ASSOCIATES,

THE peculiar situation in which many of you are placed, cannot fail, even now, to form you into characters of interest and influence in society ; and when you shall be fully aware of all the important benefits which you may bestow on those who are your immediate dependants, and through them on many more of your fellow creatures ; you will discover that you may still increase that interest and influence, and so act as to rank yourselves among the most useful and truly valuable subjects of the empire.

The occupations in which many of you are daily engaged, are the means by which you acquire great practical experience of the unlimited pliability and capability of human nature. These occupations prove to you by the perpetual evidence of facts, that man, like your manufacturing mechanism, may with ease be formed to accomplish the most varied purposes, even to act such a part through the whole of his life, as is not only contrary to his immediate health and happiness, but apparently contrary to the strongest feelings of his nature.

You, I may truly say we, often compel him, by the influence of our knowledge and wealth over his ignorance and poverty, to injure his health, limit his freedom of action, and diminish his real comforts, that he may acquire the means which from childhood he has been most erroneously instructed to believe, will, when acquired, give him happiness; but which, owing to obvious causes, he ever finds to disappoint his expectations. With this never-ceasing

evidence of facts before you, of what you can make man, will you not lend your aid to remove some of his misery, and make him somewhat more happy, when, by so doing, as it shall be made to appear, you will also render him far more efficient to gain for you those artificial objects for the attainment of which you have been instructed to devote your time and your talents? To many of you, I know, I shall not appeal in vain. The nature and extent of your transactions are calculated to enlarge and liberalize the mind, to induce deep thought and reflection relative to externals; to teach you to compare and variedly combine your ideas, and thus prepare you better than many other men to detect mental errors and understand your real interests.

The knowledge of these circumstances, and my personal acquaintance with many of you, give me confident hopes of your cordial co-operation in the work which, against the long venerated ignorance of the world, I have ven-

tured to undertake, and which, with your assistance, by multiplying and exhibiting the good effects of these principles when applied to practice, I may safely assert, will soon prove successful.

The Government of our country is not averse, nay, I have reason to believe it is sincerely inclined to give due attention to every rational general improvement which may be suggested; and I hope to give such irresistible reasons for the adoption of those improvements which I mean to recommend, as will warrant His Majesty's Ministers to introduce them without delay for national consideration.

To avoid, however, the evils which always arise from premature alterations of magnitude, the national change thus anticipated, although it be a change from gross errors even to that which is highly beneficial, must be temperate and gradual; and it therefore becomes necessary to allow full time for the truths which

shall by degrees be brought forward, to remove the strong and general prejudices which, from infancy, the ignorance of our forefathers has impressed on ourselves and on our contemporaries.

We, however, in our respective spheres of action may, without the fear of any counter-acting evils, adopt immediately some of those introductory improvements, and, by introducing such improvements into practice, essentially contribute to the future well-being of those who are now, in ignorance and misery, contributing to our wealth; and by so doing we shall also forward the general legislative measures which, I trust, the British Parliament will soon enact and sanction.

It is evident that our manufactories, under the best management which has yet been devised, are highly injurious to the health, morals, and comfort of our fellow creatures employed in them. Every consideration therefore

of humanity, as well as of our true interests, suggests the necessity of, and the advantages which would be derived from, adopting preventive means to counteract evils of such magnitude to those individuals, and to the public; and by a general perseverance in the plans which are about to be developed and exhibited in practice, I hope these evils may be speedily diminished, and ultimately altogether removed.

With this wish,

I remain,

Gentlemen,

Your Friend and Servant,

THE AUTHOR.

AN ADDRESS

To the Superintendants of Manufactories, and to those Individuals generally, who, by giving Employment to an aggregated Population, may easily adopt the means to form the Sentiments and Manners of such Population.

LIKE you, I am a manufacturer for pecuniary profit. But having for many years acted on principles the reverse in many respects of those in which you have been instructed, and having found my procedure beneficial to others and to myself, even in a pecuniary point of view, I am anxious to explain such valuable principles, that you and those under your influence may equally partake of their advantages.

I have already in two Essays developed some of these principles, and in the following pages you will find still more of them explained, with some detail of their application to practice, under the particular local circumstances in which I undertook the direction of the New Lanark Establishment.

By those details, you will find that from the commencement of my management I viewed

the population, with the mechanism and every other part of the establishment, as a system composed of many parts, and which it was my duty and interest so to combine, as that every hand as well as every spring, lever, and wheel, should effectually co-operate to produce the greatest pecuniary gain to the proprietors.

Many of you have long experienced the advantages in your manufacturing operations of possessing substantial, well-contrived, and well-executed machinery, over slender, ill-contrived, and ill-made mechanism.

Experience has also rendered you fully competent to judge of the difference of the results produced between those who have their working machines neat, clean, well arranged, and always in a high state of repair; and those who allow their machines to be slovenly, in disorder, without the requisite ingredient to prevent unnecessary friction, and who permit them to become and work much out of repair.

In the first case the management is good, and, in consequence, every operation proceeds with ease, order, and success. In the last the reverse must follow, and a scene be presented of counteraction, confusion, and dissatisfaction among all parties interested or occupied,

and which cannot fail to create great ultimate loss.

If then due care to the state of your inanimate machines can produce you such beneficial results, what may not be expected, if you devoted equal attention to your far more wonderfully constructed, your animate machines?

When you shall acquire an equal knowledge of these, of their curious mechanism, of their self-adjusting powers, when the proper main spring shall be applied to their varied movements, you will become conscious of their real value, and you will be readily induced to turn your thoughts much more frequently from your inanimate to your living machines; you will then discover that the latter may be easily trained and directed to procure you a large increase of pecuniary gain, while you may also derive from them a perpetually accumulating stock of high and substantial gratification.

Will you then continue to expend large sums of money to procure the best devised mechanism of wood, brass, or iron; to retain it in perfect repair, to obtain the best anti-attribution material to prevent unnecessary friction and save it from falling into premature decay? Will you also devote years of intense application to understand

the connexion of the various parts of these lifeless machines, to improve their effective powers, and to calculate with mathematical precision all their minute and combined movements? And when in these transactions you estimate time by minutes, and the money expended for the chance of increased gain by fractions, will you not afford some of your attention to consider whether a portion of your time and capital could not be more advantageously applied to improve and perfect your living machines?

From experience which cannot now deceive me, I venture to assure you that your time and money so occupied, if directed by a true knowledge of the subject, would return you not five, ten, or fifteen per cent. for your capital so expended, but often fifty and in many cases a hundred per cent.

I have already expended much time and capital upon improvements of the living machinery; and it will soon appear that the time and money so expended in the manufacture in New Lanark, even while such improvements are in progress only, and but half their beneficial effects attained, are now producing a return of pecuniary gain exceeding fifty per cent., and will shortly create profits equal to cent. per

cent. on the original capital expended in those mental improvements.

Indeed, after the experience acquired of the beneficial effects produced by due care and attention to the mechanical implements, it became easy to a reflecting mind, directed to the subject, to conclude at once, that at least equal advantages would arise from the application of similar care and attention to the living instruments. And when it was perceived that inanimate mechanism was greatly improved by being made firm and substantial ; that it was the essence of œconomy to keep it neat, clean, regularly supplied with the best materials to prevent unnecessary friction, and by proper provision for the purpose to preserve it in good repair ; it was natural to conclude that the more delicate, complex, living mechanism would be equally improved by being trained to strength and activity, and that it would also prove true œconomy to keep it neat and clean ; to treat it with kindness, that its mental movements might not experience too much irritating friction ; to endeavour by every means in our power to make it more perfect ; to supply it regularly with a sufficient quantity of wholesome food and other necessaries of life, that the body might be

preserved in good working condition, and prevented from being out of repair, or falling prematurely to decay.

And these anticipations experience proves to be just.

Since the general introduction of inanimate mechanism into British manufactories, man, with few exceptions, is treated as a secondary and inferior machine; and far more attention is given to perfect the raw materials of wood and metals than those of body and mind. Yet give but due reflection to the subject, and you will find that man, even as an instrument for the creation of wealth, may be still greatly improved.

But, my friends, a far more interesting and gratifying consideration remains. Adopt the means which ere long shall be rendered obvious to every understanding, and you may not only partially improve those living instruments, but you shall learn how to impart to them such excellence as shall make them infinitely surpass the models of the present and all former times.

Here then is an object which truly deserves your attention; and in lieu of devoting all your faculties to invent improved mechanism of inanimate materials, let your thoughts be, at least

in part, directed to discover how to combine the more excellent materials of body and mind, which, by a well-devised experiment, may be readily proved, capable of progressive improvement.

Thus seeing with the clearness of noon-day light, thus convinced with the certainty of conviction itself, let us not perpetuate so much really unnecessary evil, which our present practices inflict on this large proportion of our fellow subjects. Should your pecuniary interests somewhat suffer by adopting the line of conduct now urged, many of you are so wealthy, that the expense necessary to found and continue at your respective establishments the requisite institutions to improve the animated machines which you employ, would not be felt. But when any of you may have ocular demonstration that, in lieu of subjecting you to any pecuniary loss, a well-directed attention to form the character and increase the comforts of those whose characters and comforts are at your mercy, will really and essentially add to your gains, prosperity, and happiness; no reasons, except those founded on ignorance of your individual self-interest, can in future prevent you from bestowing your chief care on the living machines

which you employ ; and by so doing you will prevent an accumulating extent of human misery, of which it is now difficult to form an adequate conception.

That you may speedily be convinced of this most valuable truth, which due reflection will show you is founded on the evidence of unerring facts, is the sincere wish of

THE AUTHOR.

ESSAY THIRD.

THE PRINCIPLES OF THE FORMER ESSAYS

APPLIED TO

A Particular Situation.

Truth must ultimately prevail over Error.

AT the conclusion of the Second Essay, a promise was made that an account should be given of the plans which were in progress at New Lanark for the further improvement of its inhabitants; and that a practical system should be sketched, by which equal advantages may be generally introduced among the poor and working classes throughout the United Kingdoms.

This account became necessary in order to exhibit a full view of the principles on which the plans of the author are founded, and to recommend them generally to practice.

That which has been hitherto done for the community of New Lanark, and described in the Second Essay, has chiefly consisted in WITHDRAWING THOSE CIRCUMSTANCES WHICH TENDED TO GENERATE, CONTINUE, AND INCREASE EARLY ACQUIRED BAD HABITS; THAT IS TO SAY, UNDOING THAT WHICH SOCIETY HAD FROM IGNORANCE PERMITTED TO BE DONE.

To effect this, however, was a far more difficult task than to train up a child from infancy in the way he should go, for that is the most easy process for the formation of character; while to unlearn and to change long acquired habits, is a proceeding directly opposed to the most tenacious feelings of human nature.

Nevertheless the proper application steadily pursued did effect beneficial changes on these old habits, even beyond the most sanguine expectations that had been formed in the mind of the party by whom the task was undertaken. The principles were derived from the study of human nature itself, and they could not fail of success.

Still, however, very little, comparatively speaking, had been done for the community. They had not been taught the most valuable

domestic and social habits: such as the most economical method of preparing food; how to arrange their dwellings with neatness, and to keep them always clean and in order; and what is of infinitely more importance, they had not been instructed how to train their children, to form them into valuable members of the community, or to know that principles existed, which, when properly applied to practice, from infancy, would insure from man to man, without chance of failure, a just, open, sincere, and benevolent conduct.

It was in this stage of the progress of improvement that it became necessary to form arrangements for surrounding the community with circumstances which should gradually prepare the individuals to receive and firmly retain those domestic and social acquirements and habits.

For this purpose a building, which may be termed the "New Institution," was erected in the centre of the establishment, with an inclosed area before it. The area is intended for a playground for the children of the villagers, from the time they can walk alone until they enter the school.

It must be evident to those who have been

in the practice of observing children with attention, that much of good or evil is taught to or acquired by a child at a very early period of his life ; that much of temper or disposition is correctly or incorrectly formed before he attains his second year ; and that many durable impressions are made at the termination of the first twelve or even six months of his existence. The children therefore of the uninstructed and ill-instructed suffer material injury in the formation of their characters during these and the subsequent years of childhood and of youth.

It was to prevent, or as much as possible counteract, these primary evils by which the poor and working classes first suffer when they are infants, that the area became part of the New Institution.

Into this play-ground the children are to be received as soon as they can freely walk alone, and they are to be superintended by a person properly instructed to take charge of them.

As the happiness of man chiefly, if not altogether, depends on his sentiments and habits, and the sentiments and habits of those around him, and as any sentiments and habits may be given to all infants, it becomes of primary importance that those alone should be given to

them which can contribute to their happiness. Each child therefore, on his entrance into the play-ground, is to be told in language which he can understand, that “he is not to injure his playfellows, but endeavour to make them happy.” This simple precept, when it shall be comprehended in all its bearings, and the habits which will arise from its early adoption into practice, if no counteracting principles shall be forced on the young mind, will effectually supersede all the errors which have hitherto kept the world in ignorance and misery. So simple a precept, too, will be easily taught, and as easily acquired ; for the chief employment of the Superintendant will be to prevent any deviation from it in practice. The older children, when they shall have experienced the endless advantages which they will derive from acting on this principle, will, by their example, soon enforce the practice of it on the young stranger ; and the happiness which the little groups will enjoy from this rational conduct will insure its speedy and general and willing adoption. The habit also which they will acquire at this early period of life, by continually acting on the principle, will fix it deep in the constitution ; it

will become easy and familiar to them, or, as it is often termed, natural.

Thus, by merely attending to the evidence of our senses regarding human nature, and disregarding the wild, inconsistent, and absurd theories in which man has been hitherto trained in all parts of the earth, shall we accomplish with ease and certainty the supposed Herculean labour of forming a rational character in man, and that too, chiefly, before the child commences the ordinary routine of education.

The character thus early formed will also be as durable as it will be proved to be advantageous to the individual and to the community; it will be retained so long as the former shall possess his sound mental faculties; for by the constitution of our nature, when once the mind fully understands that which is true, the impression of that truth cannot be erased except by mental disease or death; while error must be relinquished at all periods of life, whenever the error can be made manifest to the mind in which it has been received. This part of the arrangement therefore will effect the following purposes:

First,—The child will be removed, so far as it

is at present practicable, from the erroneous treatment of the yet untrained and untaught parents.

Secondly,—The parents will be relieved from the loss of time, and from the care and anxiety which are now occasioned by attendance on their children from the period when they can go alone to that at which they enter the school.

And, lastly, The child will be placed in a situation of safety, where, with his future school-fellows and companions, he will acquire the best principles and habits while at meal-times, and at night he will return to the fond caresses of his parents; and the affections of each are likely to be increased by the separation.

The area is also to be a place of meeting for the children from five to ten years of age, previous to and after school-hours, and to serve for a drill-ground, the object of which shall be hereafter explained. And where local circumstances admit, a shade should be formed, under which, in stormy weather, the children might retire for shelter.

These are the important purposes to which a play-ground attached to a school may be applied.

The building called the New Institution con-

tains three principal apartments, besides extensive store-cellars, which were conveniently obtained by a rapid slope of the ground on which the building is erected.

It is about 150 feet long and 45 feet wide, and in front appears to contain three stories, while on the opposite side, where the store-cellars are seen, it has the appearance of four: there are however but two above the cellars, for both the upper rows of windows belong to the second, which is the highest story.

The first apartment to the left of the front entrance is intended for a public kitchen for the community; the second, which adjoins the first, and includes about two-thirds of the length of the building, is to be appropriated for an eating and exercise-room; while the upper apartment is contrived, without any division or separation, to serve the purposes of a school-room, lecture-room, and church. The public kitchen and eating-room, under the management intended, will be the means of giving many substantial advantages to the community; for it is known to those who practically understand the subject, that food may be prepared of a better quality and much cheaper in large than in small quantities.

The inhabitants of the village, and those who attend the works from the old town of Lanark, will enjoy these benefits; and those who partake of their meals at the public tables will have an opportunity of meeting their friends and acquaintances; their frequent meetings will soon create a general interest in each other's welfare, and teach them to associate together with order and regularity, and assist in leading them by degrees to acquire that rational, manly, and benevolent character which the several parts of the New Institution are intended to create, and which, when created, cannot fail to add more to their happiness than can be supposed by those who are yet unacquainted with the principles on which these proceedings are founded.

The eating-room, by a proper distribution of the tables, may be converted into a room for regulated exercise or dancing.

Those who have derived a knowledge of human nature from human nature itself, know that man in every situation requires relaxation from his constant and regular occupations, whatever they may be; and that, if he shall not be provided with or permitted to enjoy innocent and uninjurious amusements, he must and will partake of those which he can obtain, to give

him temporary relief from his exertions, although the means of gaining that relief should be neither innocent nor uninjurious. For man, untrained and irrationally instructed, is ever influenced far more by immediate feelings than remote considerations.

Those, then, who desire to give mankind that character which it would be for the happiness of all they should possess, will not fail to make careful provision for their amusement and recreation.

The Sabbath was originally so intended. It was instituted to be a day of universal enjoyment and happiness to the human race. It is frequently made, however, from the opposite extremes of error, either a day of superstitious gloom and tyranny over the mind, or of the most destructive intemperance and licentiousness. The one of these has been the cause of the other; the latter, the certain and natural consequences of the former. Relieve the human mind from useless and superstitious restraints, train it on those principles which facts, ascertained from the first knowledge of time to this day, demonstrate to be the only principles which are true, and intemperance and licentiousness will not exist; for such conduct in itself is

neither the immediate nor future interest of man; and he is ever governed by one or other of these considerations, according to the habits which have been given to him from infancy.

The Sabbath in many parts of Scotland is not now a day of innocent and cheerful recreation to the labouring man; nor can those who are confined all the week to sedentary occupations, freely partake without censure of the air and exercise to which nature invites them, and which their health demands.

The errors of the times of superstition and bigotry still hold some sway, and compel those who wish to preserve a regard to their respectability in society to an overstrained demeanour; and this demeanour sometimes degenerates even to hypocrisy, and is often the cause of great inconsistency. It is destructive of every open, honest, generous, and manly feeling. It disgusts many, and drives them to the opposite extreme. It is sometimes the cause of insanity. It is founded in ignorance, and therefore defeats its own object.

Yet, while erroneous customs prevail in any country, it would evince an ignorance of human nature in any individual to offend against them until he has convinced the community of their error.

To counteract, however, the inconvenience which arises from this misapplication of the Sabbath, it became necessary to introduce on the other days of the week some innocent amusement and recreation for those whose labours are unceasing, and in winter almost uniform. In summer the inhabitants of the village of New Lanark have their garden and potatoe-ground to cultivate; they have walks laid out to give them health, and the habit of being gratified with the ever-changing scenes of nature; for those scenes afford not only the most æconomical but also the most innocent pleasures which man can enjoy, and all men may be easily trained to enjoy them.

In winter the community are deprived of these healthy occupations and amusements; they are employed thirteen hours every day in the week except Sunday, and generally every individual continues during that time at the same work. Hitherto no relaxation of any kind has been provided for them; and experience has shown that the average health and spirits of the community are several degrees lower in winter than in summer, and this in part may be fairly attributed to that cause.

These considerations suggested the necessity

of a room for regulated exercise or dancing: and to obtain the substantial benefits which such exercise is calculated to give, and avoid the evils which some may apprehend from this measure, it is intended that those who wish to partake of or see the exercise, shall return home at seven o'clock in the evening, make themselves clean and neat, and then, under the usual system of order and regularity to which they are trained, to enter the room, the males at one end and the females at the other, where each party will remain until the exercise shall commence, and where they will retire during its cessation, or when finished, previously to their return home in the same manner they came. The company will chiefly consist of parents and the young people of the village, who, it is intended, shall meet three alternate nights in the week, and remain each time about an hour.

Many well-intentioned individuals, unaccustomed to witness the conduct of those among the lower orders who have been rationally treated and trained, may fancy this assemblage will necessarily become a scene of confusion and disorder; in lieu of which, however, it will proceed with uniform propriety; it will be highly favourable to the health, spirits, and

dispositions of the individuals who engage in it; and if any irregularity shall arise, the cause will be solely owing to the parties who attempt to direct the proceedings being deficient in a practical knowledge of human nature.

It has been and ever will be found far more easy to lead mankind to virtue, or to rational conduct, by providing them with well-regulated innocent amusements and recreations, than by forcing them to submit to useless restraints, which tend only to create disgust, and often to connect the same feelings even with that which is excellent in itself, merely because it has been so injudiciously associated.

Hitherto indeed, in all ages and in all countries, man seems to have blindly conspired against the happiness of man, and to remain as ignorant of himself as he was of the solar system prior to the days of Copernicus and Galileo.

Many of the learned and wise among our ancestors were conscious of this ignorance, and deeply lamented its effects; and some of them recommended the adoption of those principles which can alone relieve the world from the miserable effects of ignorance.

The time, however, for the emancipation of

the human mind was not then arrived, the world was not prepared to receive it. The history of humanity shows it to be the undeviating law of the Great Ruler of the Universe, that man shall not prematurely break the shell of ignorance; that he must patiently wait until the principle of knowledge has pervaded the whole mass of the interior, to give it life and strength sufficient to bear the light of day.

Those who have duly reflected on the nature and extent of the mental movements of the world for the last half century, must be conscious that great changes are in progress; that Providence in its wisdom is about to permit man to advance another important step towards that degree of intelligence which he may ultimately design him to acquire. Observe the transactions of the passing hours; see the whole mass of mind in full motion, behold it momentarily increasing in vigour, and preparing ere long to burst its confinement. But what is to be the nature of this change? A due attention to the facts around us, and to those transmitted by the invention of printing from former ages, will afford a satisfactory reply.

From the earliest ages to this day, it has

been the practice of the world, to act on the supposition that each individual man forms his own character, and that therefore he is accountable for all his sentiments and habits, and consequently merits reward for some and punishment for others. Every system which has been established among men has been founded on these erroneous principles. When, however, these principles shall be brought to the test of fair examination, they will be found not only unsupported by any ascertained fact, but in direct opposition to all experience, and to the evidence of our senses. This is not a slight mistake which involves only trivial consequences ; it is a fundamental error of the highest possible magnitude ; it enters into all our proceedings regarding man from his infancy, and will be found to be the true and sole origin of evil. It generates and perpetuates ignorance, hatred, and revenge, where, without such error, only intelligence, confidence, and kindness would exist. It has hitherto been the Evil Genius of the world. It now severs man from man throughout the various regions of the earth, and makes enemies of those who, but for this gross error, would have enjoyed each

other's kind offices and sincere friendship. It is, in short, an error which carries misery in all its consequences.

This error cannot much longer exist; for every day will make it more and more evident THAT THE CHARACTER OF MAN IS, WITHOUT A SINGLE EXCEPTION, ALWAYS FORMED FOR HIM; THAT IT MAY BE, AND IS CHIEFLY, CREATED BY HIS PREDECESORS; THAT THEY GIVE HIM, OR MAY GIVE HIM, HIS IDEAS AND HABITS, WHICH ARE THE POWERS THAT GOVERN AND DIRECT HIS CONDUCT. MAN, THEREFORE, NEVER DID, NOR IS IT POSSIBLE HE EVER CAN, FORM HIS OWN INDIVIDUAL CHARACTER.

The knowledge of this important fact has not been derived from any of the wild and heated speculations of an ardent and ungoverned imagination; on the contrary, it proceeds from a long and patient study of the theory and practice of human nature, under many varied circumstances, and it will be found to be a deduction drawn from such a multiplicity of facts as affords the most complete demonstration.

And had not mankind been misinstructed

from infancy on this subject, making it necessary they should unlearn that which they have been taught, the simple statement now given would render this truth instantaneously obvious to every rational mind. Men would know that their predecessors might have given them the habits of ferocious cannibalism, or of the highest known benevolence and intelligence; and by the acquirement of this knowledge they will soon learn that, as parents, preceptors, and legislators united, they possess the means of training the rising generations to either of those extremes; that they may with the greatest certainty make them the conscientious worshippers of Juggernaut, or of the most pure spirit possessing the essence of every excellence which the human imagination can conceive; that they may train the young to become effeminate, deceitful, ignorantly selfish, intemperate, revengeful, murderous,—of course ignorant, irrational, and miserable; or to be manly, just, generous, temperate, active, kind, and benevolent,—that is, intelligent, rational, and happy. The knowledge of these principles having been derived from facts which perpetually exist, they defy ingenuity itself to convict them of

error ; nay, the most severe scrutiny will make it evident that they are unassailable and secure from attack.

Is it then wisdom to think and act in opposition to the facts which hourly exhibit themselves around us, and in direct contradiction to the evidence of our senses? Inquire of the most learned and wise of the present day, ask them to speak with sincerity, and they will tell you they have long known these principles to be true. Hitherto, however, the tide of public opinion in all countries has been directed by a combination of prejudice, bigotry, and fanaticism, derived alone from the wildest imaginations of ignorance ; and the most enlightened men dared not to expose those errors which to them were offensive, prominent, and glaring.

Happily for man, this reign of ignorance rapidly approaches to dissolution, its terrors are already on the wing, and soon they will be compelled to take their flight never more to return. For now the knowledge of these principles is not only possessed by the learned and reflecting, but it is in part spread far and wide throughout society ; and ere long it will be fully comprehended even by those who are now the most ignorant.

Attempts may indeed be made by individuals, through ignorance mistaking their real interests, to retard the progress of this knowledge; but as it will prove itself to be in unison with the evidence of our senses, and therefore true beyond the possibility of disproof, it cannot be impeded, and in its course will overwhelm all opposition.

These principles, however, are not more true in theory than they prove beneficial whenever they are properly applied to practice. Why, therefore, should all their substantial advantages be longer withheld from the mass of mankind? Can it, by possibility, be a crime to pursue the only practical means which a rational being can adopt to diminish the misery of man, and increase his happiness?

This question, of the deepest interest to society, is now brought to the fair test of public experiment. It is now to be proved, whether the character of man shall continue to be formed under the guidance of the most inconsistent principles, the errors of which for centuries past have been most manifest to every reflecting rational mind; or whether it shall be moulded under the direction of uniformly consistent principles, derived from the unvarying facts of

the creation of principles the truth of which no sane man will now attempt to deny.

It is then by the full and complete disclosure of the truth of these consistent principles that Providence now evidently designs to effect the destruction of ignorance and misery, and firmly to establish the reign of reason, intelligence, and happiness.

It was necessary to give this full development of the principles advocated, that the remaining parts of the New Institution, yet to be described, may be clearly understood. We now proceed to explain the several purposes intended to be accomplished by the School, Lecture-room, and Church.

It must be evident to every reflecting mind, that man is now taught and trained in a theory and practice which are directly opposed to each other. Hence the perpetual inconsistencies, follies, and absurdities, which every one can readily discover in his neighbour, without being conscious that he also possesses incongruities of character. The instruction intended to be given in the School, Lecture-room, and Church, is intended to counteract and remedy the evil, and to prove the incalculable advantages which

society would derive from the introduction of a theory and practice consistent with each other. It was said that the uppermost story of the New Institution was to be arranged to serve for a School, Lecture-room, and Church. And these are intended to have a direct influence in forming the character of the villagers.

It is comparatively of little avail to give to either young or old, "precept upon precept, and line upon line," EXCEPT THE MEANS SHALL BE ALSO PREPARED TO TRAIN THEM IN GOOD PRACTICAL HABITS. It is in this view alone that an education for the untaught and ill-taught becomes of the first importance to the welfare of society ; and it is this principle which has influenced all the arrangements connected with the New Institution.

The time in which the children will remain under the discipline of the play-ground and school will afford all the opportunity which can be desired to create, cultivate, and establish those habits and sentiments which tend to the welfare of the individual and of the community. And in conformity to this plan of proceeding, the precept which was given to the child of two years old, on coming into the

exercise ground, “that he must endeavour to make his companions happy,” is to be renewed and enforced on his entrance into the school, and the first duty of the Schoolmaster will be to train his pupils to acquire the practice of always acting on this principle. It is a simple rule, the plain and obvious reasons for which children, at an early age, may be readily taught to comprehend ; and as they advance in years, and become familiarised with its practice, and experience the beneficial effects to themselves, they will better feel and understand all its important consequences to society.

Such then being the foundation on which the practical habits of the children are to be formed, we proceed to explain the superstructure.

In addition to the knowledge of the principle and practice of the abovementioned precept, the boys and girls are to be taught in the school, to read well, and to understand what they read ; to write expeditiously a good legible hand ; and to learn correctly, so that they may comprehend and use with facility, the fundamental rules of arithmetic. The girls are also to be taught to sew, cut out and make up useful family garments ; and after acquiring a

sufficient knowledge of these, they are to attend in rotation in the kitchen and eating-room, to learn to prepare wholesome oeconomic food, and to keep a house neat and well arranged.

It was said that the children are to be taught to read well, and to understand what they read.

In many schools, the children of the poor and lower orders are never taught to understand what they read; the time therefore which is occupied in the mockery of instruction which they receive is lost: and in other schools, the children, through the ignorance of their instructors, are taught to believe without reasoning, and never to think and reason correctly. These truly lamentable practices cannot fail to unfit the young mind for plain, simple, and rational instruction.

The books by which it is now the common custom to teach children to read, inform them of any thing except that which, at their age, they ought to be taught: hence the inconsistencies and follies of the adults. It is full time that the gross error of such a system should be exposed. Can man, when possessing the full vigour of his faculties, form a rational judge-

ment on any subject until he has first collected all the facts regarding it, which are known? Has not this ever been, and will not this ever remain, the only path by which human knowledge can be obtained? Then children ought to be instructed on the same principles. They should first be taught the knowledge of facts, commencing with those which are the most familiar to the young mind, and gradually proceeding to the most useful and necessary to be known by the respective individuals in the rank of life in which they are likely to be placed; and in all cases the children should have as clear an explanation of each fact as their minds can comprehend, increasing those explanations as the child acquires strength and capacity of intellect.

And so soon as the young mind shall be duly prepared for such instruction, the master should not allow one proper opportunity to escape, that would enable him to enforce the clear and inseparable connection which exists between the interest and happiness of each individual, and the interest and happiness of every other individual. This should be the beginning and end of all his instruction; and by degrees it will be so well understood by his pupils, that they

will receive the same conviction of its truth that those familiar with mathematics now entertain of the demonstrations of Euclid. And when thus comprehended, the all-prevailing principle of known life, the desire of happiness, will compel them without deviation to pursue it in practice.

It is much to be regretted that the strength and capacity of the minds of children are yet unknown; these faculties have been hitherto estimated by the folly of the instruction which has been given to them; while, if they were never taught to acquire error, they would speedily exhibit such powers of rational intellect, as would convince the most incredulous how much the human intellects have been injured by the ignorance of their former and present treatment.

It is therefore indeed important that the mind from its birth should receive those ideas only, which are consistent with each other, which are in unison with all the known facts of the creation, and which are therefore true. Now, however, from the day they are born, their minds are impressed with false notions of themselves and of mankind; and in lieu of being conducted into the plain path which leads

direct to health and to happiness, the utmost pains are taken to compel them to pursue an opposite direction, and in which they can acquire only inconsistency and error.

Let the plan then, which has now been recommended, be steadily adhered to from infancy, without counteraction from the systems of education which now exist, and characters even in youth will be formed, that in true knowledge, and in every good and valuable quality, shall not only greatly surpass the wise and learned of the present and preceding times, but shall appear, as they really will be, a race of rational or superior beings. It is true, this change cannot be instantaneously established; it cannot be created by magic or by a miracle; it must be effected by gradual and rational means, and to accomplish it finally will prove a work of labour and of years. For those who have been misinstructed from infancy, who have now influence, and are active in the world, and whose activity is now directed by the false notions of their forefathers, will of course endeavour to obstruct such change. They who have been systematically impressed with early errors, and therefore conscientiously think them to be truths, will of necessity, while such errors

remain, endeavour to perpetuate them in their children and in the rising generation. Some simple but general method, therefore, becomes necessary to counteract as speedily as possible an evil of so formidable a magnitude.

It was this view of the subject which suggested the utility of preparing the means to admit of evening lectures in the New Institution; and it is intended they should be given, during winter, three nights in the week, alternately with dancing.

To the ill-trained and ill-taught these lectures may be made invaluable; and the ill-trained and the ill-taught are now numerous; for the far greater part of the population of the world has been permitted to pass the proper season of instruction without being trained to be rational, and they have acquired only the ideas and habits which proceed from ignorant association and erroneous instruction.

It is therefore intended that the lectures should be familiar discourses, delivered in plain impressive language, to instruct the adult part of the community in the most useful practical parts of knowledge in which they are deficient, particularly in the proper method of training their children, and to form them into rational

creatures; how to expend the earnings of their own labour to advantage; and how to appropriate the surplus gains which will be left to them in consequence, to create a fund which shall relieve them from the anxious fear of future want, and thus give them, under the many errors of the present systems, that rational confidence in their own exertions and good conduct, without which consistency of character or domestic comfort cannot be obtained, and ought not to be expected. The young people may be also questioned relative to their progress in useful knowledge, and allowed to ask for explanations. In short, these lectures may be made to convey, in an amusing and agreeable manner, highly valuable and substantial information to those who are now the most ignorant in the community; and by similar means, which at a trifling expense may be put into action over the whole kingdom, the most important benefits may be given to the lower orders, and, through them, to the whole mass of society.

For it should be considered that, even in this country, the far greater part of the population belong to or have risen from the lower classes, and by them the happiness and comfort of all ranks, not excluding the highest, are very es-

entially influenced, because much more of the character of children in all families is formed by the servants than is ever supposed by those unaccustomed to trace with deep attention the human mind from earliest infancy. It is indeed impossible that children in any situation can be correctly trained, until those who surround them from infancy shall be previously well trained: and the value of good servants, those who have experienced the difference between very good and very bad can duly appreciate.

The last part of the intended arrangement of the New Institution remains yet to be described. This is the church and its doctrines; and they involve considerations of the highest interest and importance; inasmuch as a knowledge of truth on the subject of religion would permanently establish the happiness of man; for it is the inconsistencies alone, proceeding from the want of such knowledge, which have created and still create a great proportion of the misery which exist in the world.

The best criterion, probably, which we can follow in separating truth from error is this,—That truth is ever consistent with itself; it remains one and the same under every view and

comparison of it which can be made ; while error will not stand the test of such investigation and comparison, because it ever leads to absurd conclusions.

Those whose minds are equal to the subject will, ere this, have discovered that the principles in which mankind have been hitherto instructed, and by which they have been governed, will not bear the test of this criterion. Investigate and compare them : they betray absurdity, folly, and weakness ; and hence the infinity of jarring opinions, dissensions, and miseries, which have hitherto existed.

Had any one of the various opposing systems which until this day have governed the world, and disunited man from man, been true, without any mixture of error,—that system, very speedily after its public promulgation, would have pervaded society, and compelled all men to have acknowledged its truth.

The criterion however which has been stated shows that they are all, without an exception, in part inconsistent with the works of the Creator, that is, with the facts which the Great Author of the Universe has established around us. Those systems, one and all, must therefore contain some error ; and it is an utter impossibility

that man can become rational, or enjoy the happiness which otherwise his nature is capable of attaining, until that error shall be exposed and annihilated.

Each of those systems contains more or less of truth with more or less of error: hence it is that no one of them has gained, or is likely to gain, universality.

The truth which the several systems possess serves to cover and perpetuate the errors which they contain; but those errors are most obvious to all who have not, from infancy, been taught to receive them.

In proof of which, ask, in succession, of those esteemed the most intelligent and enlightened of every sect and party, what is their opinion of every other sect and party throughout the world. Is it not evident that, without one exception, the answer of each will be, that they all contain some errors so clearly in opposition to reason and to equity, that he can feel only pity and deep commiseration for the individuals whose minds have been thus perverted and rendered irrational? And this reply they will all make, unconscious that they themselves are of the number whom they commiserate.

The doctrines which have been taught to

every known sect, combined with the external circumstances by which the sect has been surrounded, have been directly calculated, and could not fail to produce the characters which have existed. And the doctrines in which the inhabitants of the world are now instructed, combined with the external circumstances by which they are surrounded, form the characters which at present pervade society.

The doctrines which have been and are now taught throughout the world must necessarily create and perpetuate, and they do create and perpetuate, a total want of mental charity among men. They also generate hypocrisy, hatred, revenge, wars, and all their evil consequences. For it has been and is a fundamental principle in every system hitherto taught, with exceptions more nominal than real, "That man will possess merit and receive eternal reward by believing the doctrines of that peculiar system ; that he will be eternally punished if he disbelieves them ; that all those innumerable individuals also, who, through time, have not been taught to believe the tenets of this same system, must be doomed to eternal misery." Yet the creation itself, in all its works, is perpetually

operating to convince man that such imaginary principles are gross absurdities.

Yes, my deluded fellow-men, believe me, for your future happiness, that the facts around us, when you shall observe them aright, will make it evident even to demonstration, that all such doctrines must be erroneous, because THE WILL OF MAN HAS NO POWER WHATEVER OVER HIS OPINIONS; HE MUST, AND EVER DID, AND EVER WILL, BELIEVE WHAT HAS BEEN, IS, OR MAY BE IMPRESSED ON HIS MIND BY HIS PREDECESSORS, AND THE CIRCUMSTANCES WHICH SURROUND HIM. It becomes therefore the essence of irrationality to suppose that any human being, from the creation to this day, could deserve pain or blame, reward or punishment, for the prepossession of early education.

It is from this fundamental error in all systems which have been hitherto taught to the mass of mankind, that the misery of the human race has to so great an extent proceeded; for, in consequence of it, man has been always instructed from infancy to believe impossibilities; he is still taught to pursue the same insane course, and the result is still misery. Let, then, this

source of wretchedness, this most lamentable of all errors, this scourge of the human race, be publicly exposed ; and, in lieu thereof, let those just principles be introduced which prove themselves true by their uniform consistency and the hourly evidences of our senses : hence insincerity, hatred, revenge, and even a wish to injure a fellow-creature, will ere long not be known ; but mental charity, heartfelt benevolence, and acts of service to one another, will be the distinguishing characteristics of human nature.

Shall then misery most complicated and extensive be experienced from the prince to the peasant in all nations throughout the world, and shall its cause and prevention be known, and yet withheld ? The knowledge of this cause, however, cannot be communicated to mankind without offending against the deep-rooted prejudices of all. The work is therefore replete with difficulties which can alone be overcome by some one who, foreseeing all its important practical advantages, shall be induced to contend against those difficulties.

Yet difficult as it may be to establish this grand truth generally throughout society, on account of the dark and gross errors in which

the world to this period has been instructed, it will be found, whenever the subject shall undergo a full investigation, that the principles now brought forward cannot, by possibility, injure any class of men, or even a single individual. On the contrary, there is not one member of the great family of the world, from the highest to the lowest, that will not derive the most important benefits from its public promulgation. And when such incalculable, substantial, and permanent practical advantages are clearly seen and strongly felt, shall individual considerations be put for a moment in competition with its attainment? No! Ease, comfort, and the good opinion of a part of society, and even life itself, may be sacrificed to those prejudices; yet the principles on which this knowledge is founded must ultimately and universally prevail.

This high event, of unequalled magnitude in the history of humanity, is thus confidently predicted, because the knowledge from whence that confidence proceeds is not derived from any of the uncertain legends of the days of dark and gross ignorance, but from the plain and obvious facts which now exist throughout the world. And a due attention to these facts,

to these truly revealed works of the Creator himself, will soon instruct, or rather compel, mankind to discover the universal error in which they have been trained.

The principle then on which the doctrines taught in the New Institution are proposed to be founded, is, that they shall be in unison with the universally revealed facts of the creation, which cannot err.

The following are some of the facts which, with a view to this part of the undertaking, may be deemed fundamental.

That man is born with a desire to obtain happiness, which desire is the primary cause of all his actions, continues through life, and, in popular language, is called self-interest.

That he is also born with the seeds of animal propensities, or the desire to sustain, enjoy, and propagate life; and which desires, as they grow and develop themselves, are termed his natural inclinations.

That he is born likewise with the seeds of faculties, which, as they grow, receive, convey, compare, and become conscious of receiving and comparing, ideas.

That the ideas so received, conveyed, com-

pared, and understood, constitute human knowledge, or mind, which acquires strength and maturity with the growth of the individual.

That the desire of happiness in man, the seeds of his natural inclinations, and of the faculties by which he acquires knowledge, are formed, unknown to himself, in the womb; and, whether perfect or imperfect, they are alone the immediate work of the Creator, and over which the infant and future man have no control.

That these inclinations and faculties are not formed exactly alike in any two individuals; hence the varied impressions called taste or liking, and disliking, which the same external objects make on different minds, and the lesser varieties which exist among men whose characters have been formed apparently under similar circumstances.

That the knowledge which man receives is derived from the objects around him, and chiefly from the example and instruction of his immediate predecessors.

That this knowledge may be limited or extended, erroneous or true; limited when the individual receives few, and extended when he receives many, ideas; erroneous when those

ideas are inconsistent with the facts which exist around him, and true when they are uniformly consistent with them.

That the misery which he experiences and the happiness which he enjoys, depend on the kind and degree of knowledge which he receives, and which is possessed by those around him.

That when the knowledge which he receives is true, and unmixed with error, although it be limited, if the community in which he lives possesses the same kind and degree of knowledge, he will enjoy happiness in proportion to the extent of that knowledge. On the contrary, when the opinions which he receives are erroneous, and the opinions possessed by the community in which he resides are equally erroneous, his misery will be in proportion to the extent of those erroneous opinions.

That therefore, when the knowledge which man receives shall be extended to its utmost limit, and true without any mixture of error, then he may and will enjoy all the happiness of which, in its then condition, his nature is capable.

That it consequently becomes of the first and highest importance that man should be taught to discover truth from error.

That man has no other means of discovering

that which is false, except by his faculty of reason, or power of acquiring and comparing the ideas which he receives.

That when this faculty is properly cultivated or trained from infancy, and the child is rationally instructed to retain no impressions or ideas which by his powers of comparing them appear to be inconsistent, then the individual will acquire real knowledge, or those ideas only which will leave an impression of their consistency or truth on all other minds which have not been rendered irrational by an opposite procedure.

That the reasoning faculty may be injured and destroyed, during its growth, by reiterated impressions being made upon it of notions not derived from realities, and which it therefore cannot compare with the ideas previously received from the objects around it. And when the mind receives these notions which it cannot comprehend, along with those which it is conscious are true and yet inconsistent with such notions, then the reasoning faculties become injured, the individual is taught or forced to believe, and not to think or reason, and partial insanity or defective powers of judging ensue.

That all men are thus trained at present, and hence the inconsistencies and misery of the world.

That the fundamental errors now impressed from infancy on the minds of all men, and from which all their other errors proceed, are, that they form their own individual characters, and possess merit or demerit for the peculiar notions which were impressed on their minds during its early growth, before they have acquired strength and experience to judge of or resist the impressions of those notions or opinions, which on investigation appear contradictions to facts which exist around them, and which are therefore false.

That these false notions have ever carried evil, that is, misery, through the world, and that they still disseminate it in every direction.

That the sole cause of their existence hitherto has been man's ignorance of human nature; while their consequences have been all the evil and misery, except those of accidents, disease, and death, with which man has been and is afflicted; and that the evils and misery which arise from accidents, disease, and death, are also greatly increased and extended by man's ignorance of himself.

That in proportion as man's desire of self-happiness, or his self-love, is directed by true knowledge, those actions will abound which

are virtuous and beneficial to man ; that in proportion as it is influenced by false notions, or the absence of true knowledge, those actions will prevail which generate crimes, from which arises an endless variety of misery ; and consequently that every rational means should be now adopted to detect error and increase true knowledge among men.

That when these truths are made evident to the understanding, every individual will by necessity endeavour to promote the happiness of every other individual within his sphere of action, because he must clearly, and without any doubt, comprehend such conduct to be the essence of true self-interest, or the true cause of self-happiness,

Here then is a firm foundation on which to erect vital religion, pure and undefiled, and the only one which, without any counteracting evil, can give peace and happiness to man.

And it is to bring into practical operation, in forming the characters of men, these most important of all truths, that the religious part of the Institution at New Lanark will be chiefly directed, and such are the fundamental principles upon which the Instructor will proceed.

They are thus publicly avowed before all

men, that they may undergo discussion, and the most severe scrutiny and investigation.

Let those therefore who are esteemed the most learned and wise throughout the various states and empires of the world, examine them to their foundation, compare them with every fact which exists; and if the shadow of inconsistency or falsehood be discovered, let it be publicly exposed, that error may not more abound.

But should they stand this extended ordeal, and prove themselves, through the most multiplied trials, uniformly consistent with every known fact of the creation, and therefore true beyond future attempts of disproof; then let it be so declared, that man may be permitted by man to become rational, and that the misery of the world may be speedily removed.

Having now described the chief uses of the play-ground, public kitchen, eating- and exercise-room, with the School, Lecture-room, and Church; it remains, to complete the account of the New Institution, that the object of the drill exercise, mentioned when stating the purposes of the play-ground, should be explained; and to this we proceed.

Were all men trained to be rational, hostility

would remain unknown, and the art of war would be rendered useless. While, however, any part of mankind shall be trained from infancy to think and act irrationally, that is, to acquire feelings of enmity, and to deem it a duty to engage in war, against those who have been instructed to differ from them in sentiments and habits ; even the most rational must, for their personal security, learn the means of defence ; and every community of such characters, while surrounded by men who have been thus improperly taught, should acquire a knowledge of this destructive art, that they may be enabled to overrule the actions of irrational beings and maintain peace.

To accomplish these objects to the utmost practical limit, and with the least inconvenience, every male should be instructed how best to defend, when attacked, the community to which he belongs. And these advantages are only to be obtained by providing proper means for the instruction of all boys in the use of arms and the arts of war.

As an example how easily and effectually this might be accomplished over the British Isles, it was intended that the boys trained and educated in the Institution at New Lanark should

be thus instructed ; that the person appointed to attend the children in the play-ground should be qualified to drill and teach the boys the manual exercise, and that he should be frequently so employed. That afterwards fire-arms, of proportionate weight and size to the age and strength of the boys, should be provided for them ; when also they should be taught to practise and understand the more complicated military movements.

This exercise properly administered would greatly contribute to the health and spirits of the boys, give them an erect and proper form, and habits of attention, celerity, and order. They should however be taught to consider this exercise an art rendered absolutely necessary by the partial insanity of some of their fellow-creatures, who, by the errors of their predecessors transmitted through preceding generations, had been taught to acquire feelings of enmity increasing to madness against those who could not avoid differing from them in sentiments and habits ; that therefore this art should never be brought into practice except to restrain the violence of such madmen ; and in these cases that it should be administered with the least possible severity, and solely to prevent the evil.

consequences of those rash actions of the insane, and if possible cure them of their disease.

Thus, in a few years, by foresight and arrangement, may almost the whole expense and inconvenience attending the local military be superseded, and a permanent force created, which in numbers, discipline, and principles, would be superior beyond all comparison for the purposes of defence, always ready in case of need, yet without the loss which is now sustained by the community of efficient and valuable labour. And the expenditure which would be saved by this simple expedient would be far more than competent to educate the whole of the poor and lower order of these kingdoms.

There is still another arrangement in contemplation for the community at New Lanark, and without which the establishment will remain incomplete.

It is an expedient to enable the individuals, by their own foresight, prudence, and industry, to secure to themselves in old age a comfortable provision and asylum.

Those now employed at the establishment contribute to a fund which supports them when too ill to work, or when superannuated. This fund, however, is not calculated to give

them more than a bare existence; and it is surely desirable that, after they have spent nearly half a century in unremitting industry, they should, if possible, in the decline of life, enjoy a comfortable independence.

To effect this object, it is intended that in the most pleasant situation near the present village neat and convenient dwellings should be erected, with gardens attached; that they should be surrounded and sheltered by plantation, through which public walks should be formed, and the whole arranged to give the occupiers the most substantial comforts.

That these dwellings, with the privileges of the public walks, &c. shall become the property of those individuals who, without compulsion, shall subscribe such equitable sums monthly as, in a given number of years, will be equal to their purchase, and to create a fund from which, when these individuals become occupiers of their new residences, they may receive weekly, monthly, or quarterly payments sufficient for their support, the expenses of which may be reduced to a very low rate individually, by arrangements which may be easily formed to supply all their wants with little trouble to themselves; and by their previous instruction

they will be enabled to afford the small extra subscription which will be required for these purposes.

This part of the arrangement will always present a prospect of rest, comfort, and happiness to those employed : in consequence their daily occupations would be performed with more spirit and cheerfulness, and their labour would appear comparatively light and easy. Those still engaged in active operations would of course frequently visit their former companions and friends, who after having spent their years of toil were in the actual enjoyment of this simple retreat; and from this intercourse each party would naturally derive pleasure. The reflections of each would be most gratifying. The old would rejoice that they had been trained in habits of industry, temperance, and foresight, to enable them to receive and enjoy in their declining years every reasonable comfort of which the present state of society will admit; the young and middle-aged, that they were pursuing the same course; and that they had not been trained to waste their money, time, and health, in idleness and intemperance. These and many similar reflections could not fail often to arise in their minds; and those who could look for-

ward with confident hopes to such certain comfort and independence would, in part, enjoy by anticipation these advantages. In short, when this part of the arrangement shall be well considered, it will be found to be most important to the community and to the proprietors: indeed, the extensive good effects will be experienced in such a variety of ways, that to describe them even below the truth would appear an extravagant exaggeration. They will not however prove the less true because mankind are yet ignorant of this practice, and of the principles on which it has been founded.

These, then, are the plans which are in progress for the further improvement of the inhabitants of New Lanark; and they have uniformly proceeded from the principles which have been developed through these Essays, restrained however, hitherto, in their operations by the local sentiments and unfounded notions of the community and neighbourhood, and by the peculiar circumstances of the establishment.

In every measure to be introduced at the place in question, for the comfort and happiness of man, the existing errors of the country were always to be considered; and as the esta-

blishment belonged to parties whose views were various, it became also necessary to devise means to create pecuniary gains from each improvement sufficient to satisfy the spirit of commerce.

All therefore which has been done for the happiness of this small community, is far short of what might have been easily effected in practice, had not mankind been previously trained in error. Hence, in devising these plans, the sole consideration was not what were the measures dictated by these principles, which would produce the greatest happiness to man; but what could be effected in practice under the present irrational systems by which these proceedings were surrounded.

Imperfect however as these proceedings must yet be, in consequence of the formidable obstructions enumerated, they will yet appear, upon a full and minute investigation by minds equal to the comprehension of such a system, to combine a greater degree of substantial comfort to the individuals employed in the manufactory, and of pecuniary profit to the proprietors, than has hitherto been brought into practice.

But to whom can such arrangements be sub-

mitted? Not to the mere commercial character, in whose estimation to forsake the path of immediate individual gain would be to show symptoms of a disordered imagination; for the children of commerce have been trained to direct all their faculties to buy cheap and sell dear; and consequently those who are the most expert and successful in this wise and noble art are in the commercial world deemed to possess foresight and superior acquirements, while those who attempt to improve the moral habits and increase the comforts of those whom they employ are termed wild enthusiasts.

Nor yet are they to be submitted to the mere men of the law; for they are necessarily trained to endeavour to make wrong appear right, or involve both in a maze of intricacies, and to legalize injustice; nor to the mere political leaders or their partisans, for they are embarrassed by the trammels of party, which mislead their judgement, and often constrain them to sacrifice the real well-being of the community and of themselves to an apparent but most mistaken self-interest.

Nor to those termed heroes and conquerors, or their followers; for their minds have been trained to consider the infliction of human mi-

sery, and to commit military murders, a glorious duty and almost beyond reward.

Nor yet to the fashionable or splendid in their appearance; for these are from infancy trained to deceive and to be deceived, to accept shadows for substances, and to live a life of insincerity and consequent discontent and misery.

And still less are they to be exclusively submitted to the official expounders and defenders of the various opposing religious systems throughout the world; for many of these are actively engaged in propagating many imaginary notions, which cannot fail to vitiate the rational powers of man, and perpetuate his misery.

These principles therefore, and the practical systems which they recommend, are not to be submitted to the judgement of those who have been trained under and continue in any of these unhappy combinations of circumstances; but they are to be submitted to the dispassionate and patient investigation and decision of those individuals of every rank and class and denomination in society, who have become conscious of the errors in which they exist; who have felt the thick mental darkness by which they are surrounded; who are ardently desirous of discovering and following truth wherever it may

lead; and who can perceive the inseparable connection which Providence has formed between individual and general, or private and public good!

It has been said, and it is now repeated, that these principles, thus combined, will prove themselves unerringly true against the most insidious or open attack; and ere long they will, by their irresistible truth, pervade society to the utmost bound of the earth; for “silence will not retard their progress, and opposition will give increased celerity to their movements.” And when they shall have in some degree dissipated, as they speedily will dissipate, the thick darkness in which the human mind has been and is still enveloped, the endless beneficial consequences which must follow the general introduction of them into practice may then be explained in greater detail, and urged upon minds to which they will appear less questionable. In the meantime we shall proceed to state, in a fourth Essay, what improvements the present state of the British population is susceptible of in practice.

1931-1932 to 1933-1934

Owen, Robert,

A new view of society: or, essays on the principle of formation of the
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